

did then, because God bestows special honor and responsibilities on some. As they look at it they become jealously influenced and go about to spiritually murder their brother, with an evil influence, and then deny it as Cain did. While the influence of God has been handed down through the instrumentality of man, that influence has always been for the benefit of man, and then duty to God. How do we use our influence? For God or for the devil? Think well on this subject.

OBSERVING THANKSGIVING DAY

Christian Endeavor societies in many places make the Thanksgiving season a time of special ministration. The custom is a good one, and should spread. In every community there are a number of persons or families who have few of the necessities, and fewer still of the luxuries of life to be grateful for at this Thanksgiving time. To such the Christian Endeavor societies may well go as ministering messengers of a Father's bounty. The work will have a helpful reflex influence upon the young people. It will give them some definite service to do for Christ, and it will practically help, "in his name," some of Christ's needy ones.

At least one week, and better two, in advance of Thanksgiving Day, call for contributions of food and clothing from the Endeavorers and the church members. A committee should be appointed to receive or collect these, and another to ascertain the number of persons requiring assistance, and their particular needs. Of course, this work will require much discretion and secrecy, and the names of the persons benefited should be known only to the committee.

The distribution should be made on the night before Thanksgiving. Keep uppermost in the minds of the members the thought that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

THINGS ENDEAVORERS MIGHT DO

Reports from many Endeavorers have been summarized by Prof. Amos R. Wells into this group of suggestive paragraphs, "Things you also might do:"

Hold a cleaning bee in the church, like some Florida Endeavorers.

Like a Pennsylvania society, support a reading-room, open every day.

Like many societies, save the church the expense of a janitor by doing his work yourselves.

Like some Irish Endeavorers, station the young men of the society on the sidewalk to invite strangers into the church.

Like the missionary committee in an Iowa town, place in the post-office, depot and business houses helpful texts of Scripture.

Assist the Sunday-school superintendent in conducting the Easter and other concerts, like some Endeavorers in a Massachusetts church.

Conduct Sunday services in almshouse, hospital, old ladies' home, the jail, or city

mission, one or all, like the Endeavorers of Albany, N. Y.

Like the Hopkinsville, Ky., Endeavorers, make a house-to-house canvass of the entire city, to gain recruits for the church and Sunday-school.—*Forward.*

The Sunday School

LESSON FOR NOVEMBER 28

BY THE EDITOR

Salutary Warnings.—I Peter 4:1-8

GOLDEN TEXT.—Bey ye therefore sober and watch unto prayer, I Peter 4:7.

LESSON THOUGHT.—Christ suffered for us that we thro him might live to the will of God.

Home Readings

Salutary warnings. I Peter 4:1-8.

Wise counsel. Proverbs 23:15-23.

Blessedness of watching. Luke 12:31-30.

Unfaithfulness punished. Luke 12:41-48.

Be ready. Matt. 24:42-51.

Watch and be sober. I Thess. 5:1-11.

Watch and pray. Mark 13:28-37.

Introductory Notes

The author of the letter from which this lesson is taken is the Apostle Peter. It was written between A. D. 64 and 67, during the reign of Nero, and at the time of his great persecution. It was written at Babylon, chapter 5:13, but whether this was the Babylon on the Euphrates, or a mystic name for Rome is not known. Read the entire letter of I Peter. There were a great many lessons which Peter had to learn before he was ready for the Lord's work. But with the varied experiences of the apostle his ministry became very valuable and his influence lives in the world to-day for good and will bless humanity to the end of the ages.

The Lesson Explained

1. *Suffered for us.* See chapter 3:18. Christ's suffering once for sin, the righteous for the unrighteous is made the ground on which to urge consecration of life. *Arm yourselves.* As a soldier puts on armor for defense in battle, so do you arm yourselves not with carnal warfare, but the *mind* of Christ. *Ceased from sin.* Those who are in Christ are no longer under the power of sin. They have the victory over sin.

2. *No longer should live.* Not as they did live. The Christian life is a new life and should be altogether different from the old life of sin. *Lusts of men.* Referring to human desires and passions which should no longer control the new life in Christ.

3. *The time past.* The years already past without a knowledge of the blessed salvation in Christ. *Suffice us.* Enough time has been given up to sin and ungodliness. *The will of the Gentiles.* A life of sin, as described in the verses which follow. *Laciviousness.* This and the following words describe the life of the Gentiles who follow the things of the natural human heart.

4. *Run not with them.* Those living in sin think it strange that Christian people

should give up these evils. The world does not know the blessings and joys of a true Christian life.

5, 6. *Give account.* At God's judgment seat. *Quick.* Those still living. *This cause.* Because of the coming judgment. *According to men.* That is, a life such as men live in and after the flesh. *According to God.* According to the will of God, pure and holy.

7, 8. *The end.* They knew not the day nor the hour when the end should come. Matt. 24:6-14. They were impressed with the fact that the end might come any time. *Sober.* Sound mind. Not the reverse of drunkenness, but of a serious mind. *Above all.* As the most important of all. *Cover the multitude of sins.* Not that charity covers the sins of those who are charitable, but if we love one deeply and truly our love is forgiving and forbearing. It overlooks faults and mistakes and frailties and does not keep account of sin. It hides these sins, buries them out of sight.

The Lesson Applied

1. *A High Ideal.*—In the person of Jesus Christ we have before us a high ideal. The power of such an ideal is seen in the noble character developed by those who have aimed to become like him in all things. Paul, Peter, John and all the apostles made Christ their ideal and became the greatest men of history. He is a perfect ideal and copying after him we are sure not to copy any errors for there were none in his life. Let us make Jesus the highest ideal of life and to become like him our one purpose.

2. *Temperance Application.*—This lesson may be used as the regular quarterly temperance lesson. The following from *Peloubet* shows how the lesson applies to temperance:

(1) Here we have the cure of temperance. It is only by subduing, not this appetite alone, but all forms of sinful passions and desires, that we can really conquer the appetite for strong drink. If we have not the mind that would conquer all, there is not power enough to overcome this one permanently. The others will gain ascendancy over the spirit and make it weak to gain power over the appetite. Hence it is that usually only those reformed drunkards who become Christians are permanently reformed.

(2) Strong drink leads to all the vices described in the lesson. They flourish best under its influence. It weakens the will that would resist them, obscures the intellect, dulls the conscience, and inflames the passions. While there are very bad men who do not use intoxicating liquor, it is still true that it is closely connected with crime, and many crimes would not be committed except under its influence. It is the mother of crimes.

3. *Judgment to Come.*—A fearful judgment is hanging over the head of every sinner. He may disregard God and all the warnings of friends but the day will come when he must give an account of his doings and sad will be the day for those who have